554 seen" at any such function. It would appear that the mechanism
571 at work here is not simply a device to provide the younger
182 generation with a tension-release situation, but also a
561 symbolic expression of the difference between the possessors
[154] and the non-possessors of authority, a confirmation of the political order.

[578] The avoidance practice, or separation, between the old and the young in the "party" situation is a structural fact of Bedouin society, and, though it may ultimately be defined as a conflict control or legitimating mechanism, in the context of culture change new aspects and meanings attach
554 to the phenomenon. The "status group" is an agent of change
571 in al-Qasr; its members can afford to gamble in the market
178 economy of Marsa Matruh since they possess the reserve capital
[471] (in the form of sheep) and the social prestige which permits
[439] this. The "status group," with business and social relations
[177] in Marsa Matruh, enjoys both the benefits of associational ties with the Egyptians and the communal ties with their fellow Bedouins. They see themselves as being different from their fellow tribesmen, and they tend to face more towards Marsa Matruh than al-Qasr. In short, they are the "cultural brokers" who support an ideology of change, they extol the benefits of a new way of life over and against the old.

[789] One repudiation of tradition which constitutes an
[796] attempt to define the style of life of the "status group"